

Federal Council BULLETIN

Vol. XX, No. 3



March, 1937

The Church Faces The World

**An Editorial by
E. Stanley Jones**

The Meaning of Oxford, 1937

Henry P. Van Dusen

The New Church Crisis in Germany

Henry S. Leiper

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

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FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N. Y. April 2, 1937

GENERAL CONFERENCE, UNITED BRETHREN IN CHRIST
Chambersburg, Pa. May 11, 1937

NATIONAL CONVENTION OF THE EVANGELICAL WOMEN'S UNION
St. Louis, Mo. May 18-21, 1937

NORTHERN BAPTIST CONVENTION
Philadelphia, Pa. May 20-25, 1937

GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH
Oak Park, Ill. May 26, 1937

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U.S.A.
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Asbury Park, N. J. June 3, 1937

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION
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ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF
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Lake Geneva, Wis. July 3-10, 1937

WORLD CONFERENCE ON LIFE AND WORK
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WORLD CONFERENCE ON FAITH AND ORDER
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Federal Council Bulletin

*Issued Monthly, except July and August, by The
Federal Council of the Churches of Christ
in America*

Publication Office, Editorial and Executive Offices,
Utica, N. Y. 105 East 22nd St., New York City

Subscription Price, One Dollar a Year

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Published monthly, except July and August, by The Federal Council of the Churches of Christ in America. Publication office, 100 Liberty Street, Utica, N. Y. Editorial and executive offices, 105 East 22nd St., New York. Entered as second class matter at the Post Office at Utica, N. Y., September 14, 1935, under the Act of March 3rd, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized July 3, 1918

FEDERAL COUNCIL BULLETIN

A Journal of Religious Coöperation and Interchurch Activities

Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Publication Office: Utica, N. Y.

Editorial and Executive Offices: 105 East 22nd Street, New York City.

Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service and coöperation among them."

VOL. XX, No. 3

MARCH, 1937

THE EDITORIAL OUTLOOK

The Church Faces the World

By E. Stanley Jones

The Christian Church must set its own house in order and get ready for the greatest crisis in its history. First, it must lay aside its tentative attitudes, its defeatist mentality, and assume a new moral and spiritual aggressiveness. An editorial in a prominent paper said, "The response to the National Preaching Mission shows one thing plainly, that Christianity must assume a new aggressiveness, must cease its pink-tea party attitudes and with moral boldness undertake to show the way out."

But organized Christianity will never get that courage unless it comes out of deep convictions. And those deep convictions will never come unless we found afresh the whole of our social and economic and personal attitudes in the very nature of the Christian God. We must rediscover and re-apply Christ's original message, the Kingdom of God on earth, a new Order standing at the door of this lower order ready to replace it with God's way of life. This alien, unworkable lower order founded on greed, exploitation, unbrotherliness, is breaking down through its own tensions and contradictions and our only hope is God's way, the Kingdom of God on earth. This Kingdom, said Jesus, was built from the foundation of the world—built not merely from the foundation of the world in point of time, but built within the very structure of the universe in point of fact. To love your neigh-

bor as you love yourself is not idealism, but stark realism. The fact is that the Christian way is the only way that will work. Everything else breaks itself upon the moral facts of the universe.

We must apply this message to the economic and social order. For the economic is the present tension point of our problems. But there are those who feel that religion must have nothing to do with this, must only have to do with the saving of the soul. I do believe in the saving of the soul, but while evil can be in the individual will, it can also be in the collective will; there is such a thing as an evil system as well as an evil soul. Shall we rescue individual slaves and leave untouched the slave traffic? Shall we pick up individual drunkards and leave intact the liquor traffic? Shall we tend to the wounded in war and leave operative the war system? Shall we rescue the derelicts of a ruthlessly selfish order and give them doles and hand-outs, or shall we build justice and the love of God into the total order? Obviously we must do both. It is not enough to say that if we change the individual wills we will thereby of necessity change the social order. The social order is not made up entirely of individual wills now living, but of inherited attitudes that have come down from generation to generation and have become embodied in customs, laws, institutions, and these exist in large measure independently of the individual wills now living. Change those individual wills and you will not of necessity change the

social order unless you organize those individual wills into collective action on a wide-scale frontal attack upon those corporate evils.

Moreover, if we abdicate the control of social and economic life, then other forces will take it over, and, there are two definite forces bidding for the control of it right now, Communism and Fascism. You must make up your minds, and make them up quickly, whether you want this country and the world to go Communist or Fascist or Christian. All three are ways of life, demanding a total allegiance in the total life, and a choice must be made. I make mine—I want my country to go—not Communist or Fascist, but Christian. But Christian does not mean things as they are. If Abraham Lincoln were here now I think he would change his statement that this country cannot exist half-slave and half-free, and would say with infinite sadness, "This country cannot exist half-stuffed and half-starved."

The Christian movement must give itself to the winning of the leaders of Industry and Labor. We must Christianize the foundations upon which their relationships exist. If we do, then the relationships must be coöperative instead of competitive, for that fits the Christian ethic. But we have no time to spare, this breathing-space is ours; tomorrow may belong to Communism or Fascism. The attempt will be made, is being made, to ally Christianity and Fascism to fight Communism. My most solemn warning as I leave these shores is this: If religion accepts an alliance with Fascism in any of its forms it is doomed—it writes its own epitaph. I therefore warn the Christians of America against that alliance. Stand in your own right, announce your own program, and give your own answers. The Christian Church must launch a movement to win industry, and must do it now.

It must also win the students. The students have changed. Never have they been more open and responsive than now to a message that is sincere, real and adequate. We must launch a nation-wide movement to win the high school, the colleges, the university students, to the Christian way. And this means the professors as well. Education must be evangelized.

I also urge upon you to Christianize our race relations. The Negro up to this time has been the most patient man on earth. But he is being increasingly embittered and we must head this off by making our racial contacts Christian. Color bars still exist in some Christian churches. These churches have been invaded and conquered by surrounding culture. We must create our own culture—a Christian culture. As a step toward this, I suggest that each white church invite at least one person of the colored race to become an honored member of that church and that each colored church invite at least one person of the white race to become a member. This would not solve our problems, but it would proclaim that Christianity is color-blind and class-blind.

I must urge upon you something that is implicit in everything else that I say, namely, the necessity of offering to the individual the possibility of a changed life—a life fundamentally redirected and regenerated. If we lose the power to produce the miracle of the changed life, we lose our right to be called Christian. The Cross offers forgiveness, release and victory to sinful men.

But I do not see how the Christian Church can do the things I have suggested unless we get together. Our denominationalism simply cannot do the task. A divided Church in a divided world has little moral authority. The next great step within Christendom is for the churches to unite. But if we wait till we all agree on church government and church polity we will wait till doomsday. Let us come together on the same basis as these United States have come together—unity comprehending difference. I suggest that we drop our denominational labels as separate churches and have one church—"The Church of Christ in America"—and under this central unity we have branches—branches of the one Church—"The Baptist Branch of the Church of Christ in America," "The Episcopal Branch," and so on, leaving the possibility of local self-government in the branches. We would be bound together in the "General Assembly of the Church of Christ in America." Here the united voice of the Church would speak to the nation and to the world the great Christian con-

victions. In this plan we would not be called on to give up anything fundamentally good in any branch, but each could give its good to the rest. Our basis would then be coöperative instead of competitive, as now. Christians of the world, unite! You have nothing to lose except your dividing walls.

Toward Inter-American Understanding

The churches have reason to be deeply interested in the treaties and conventions negotiated at the recent Inter-American Conference for the Maintenance of Peace and presently to be laid before the Senate of the United States. They merit prompt and unqualified ratification.

In one convention in particular the churches should be especially interested—the Convention for the Promotion of Inter-American Cultural Relations. Under its terms each signatory government proposes to award annual fellowships to two graduate students or teachers of each other country and also “to select a visiting professor who shall give lectures in various centers . . . and who shall in other appropriate ways promote better understanding between the parties coöperating . . .” Furthermore, each government agrees “to encourage, by appropriate means, the interchange of students and teachers of institutions within its territory and those of the other contracting countries, during the usual vacation periods.” The expenses of fellowships and the salaries of the professors are to be paid by the sending countries.

This convention, if ratified by the American republics, should set a new standard of international relations in the Western Hemisphere and conduce to “moral disarmament.” As long as there is lacking the will to peace there is little value in signing anti-war pacts. The convention makes available to the American republics an instrument through which the will to peace may be engendered and strengthened. The exchange of students and professors, the projection and enlargement of educational broadcasts and films and the development of art and cultural exhibits cannot but profoundly influence for good the relations between the nations of the Western world.

The United States Army in its Foreign Service has stationed military attaches at embassies and legations all over the world. In contrast to this display of the military in foreign lands, the State Department and the Foreign Offices of the other American republics, under the provisions of this convention, will sponsor emissaries of goodwill and friendship. In thus broadening the spiritual and cultural base of the Western Hemisphere the signatories of this convention will be making a substantial contribution to the peace of the world.

The Best Help to Spain

The American Friends Service Committee has won general confidence and approval by its relief work in various European countries at the close of the World War, by its constructive social rehabilitation of mining communities in this country, supported by operators and unions, and by a wide variety of commendable projects. Now it has a concern for the people of Spain.

The tragic plight of that country calls for a ministry of reconciliation and non-partisan helpfulness. The Friends are preparing to take the initiative in rendering it. In December they sent Sylvester Jones, a Chicago business man, to investigate the prospects for administering relief to children and mothers on both sides.

Mr. Jones has returned with a report of widespread need and of the practicability of non-partisan administration of relief. Consequently, a Committee on Spain has been set up, which seeks an initial \$100,000 to provide a minimum relief staff of six or eight in the near future and food, clothing and medical supplies.

The Red Cross has not undertaken relief work in Spain and does not plan to do so. British Friends have already begun to help care for the children and have demonstrated the possibility of coöperating with the Spanish agencies attempting to take care of the hundreds of thousands of refugee children.

The need is acute; it is possible to meet it on a non-partisan basis; and the Friends' Service Committee is an agency qualified by philosophy and experience to meet it. We hope the members of all churches will respond.

The Meaning of Oxford, 1937

By HENRY P. VAN DUSEN

Roosevelt Professor of Theology, Union Theological Seminary; Secretary of the American Advisory Council on the Oxford Conference

NO one who tests the pulse of contemporary feeling can have failed to note signs of a reviving interest in the Church. For some years, it has been possible to summarize typical student attitudes toward Christianity in two phrases—steadily deepening interest in religion, steadily deepening indifference to the institutions of religion. To those two characteristics a third must now be added—a feeling out after “the Church.” Not after the existing churches as many students have known them, to be sure—the Northern Presbyterian Church of western South Carolina or the “Christian” Church of Miller’s Crossroads, glaring defiance across its four corners at three other “Christian” congregations of various breeds. But after *something* which can be suggested only by the words “the Church.”

What is the deeper meaning of this turning toward the Church?

In part, it is clearly a reaction from individualism. Modern Protestantism has tended to foster the conception of the “Big Minister” in a “big” church, thundering from a “big” pulpit final wisdom on all manner of thorny topics—historical, literary, economic, political as well as religious. To the finest young men coming into the ministry today this whole ideal is without appeal. They would cast the minister’s rôle in humbler dimensions within the great corporate pilgrimage of the Spirit which is the Church. In the same fashion, despite the plague of dictators, individual omniscience in religion is at a discount today. We have come out of a time when every man was his own theologian, every minister his own interpreter of final truth, every arbitrary whim of individual inspiration an absolute authority for that life and for others within its power. The day of the solitary monarch of truth has passed. Yet men must have guidance for belief and life. Where shall they find it unless in the accumulated wealth of wisdom within the life of the Church?

In part the turning toward the Church is one phase of a reviving interest in worship. And this is among the most unmistakable features of the contemporary scene. Here, also, trends among students have been prophetic. For some years students whose theological conviction is of the flimsiest, who disdain the churches as they have known them, and whose intense concern is the practical salvaging of a distraught society, have been crying out for “worship.” This leads to the Church, the only fully satisfying locus of worship as well as a treasure-house of materials for worship.

In part it springs from a rediscovery of the riches of the past. Or, more accurately, a “feeling out after” such a rediscovery. Not a few students today, and they

among the more mature, seek a firm grounding for Christian living, not within the life of modern culture or even of the traditional Protestantism in which their parents were brought up, but in the rich, deep stream of cumulative experience which has flowed down nineteen centuries toward us. They would find a place within that tradition and drink deep of its wisdom and its faith.

But there is a far deeper spring of the contemporary reaching out toward “the Church.” If it is partly a reflection of the dominant temper of the times, it is also an instinctive defense against the supreme menace of the times. In a day of mounting totalitarianism, when men’s minds, their consciences and even their lives are more and more conscripted in servitude to the nationalistic State, how shall those things for which we most care—freedom of speech, tolerance, spiritual liberty, world brotherhood—survive, unless they secure a more effective champion which will, if need be, stand resolutely over against the State and every pressure of organized coercion in defense of the life of the spirit? And where can such a champion be discovered—convinced, experienced, indomitable—unless it be the Church? A recovery of the Church is a necessity for the life of religion in our day. More than that; it is a necessity for the survival of civilization.

In a dozen areas, conflict or tension between Church and State is acute today. Most notably, of course, in Germany where a brave band of both Catholics and Protestants continues to offer the only effective resistance to a reign of force which would require obedience to its every command and substitute worship of the nation in the person of its leader for worship of God through the community of his Church. But, also, in Spain where the issues of civil conflict are intensified and confused by a reactionary and scheming Church. Likewise, in Mexico where worthy religion today suffers ill-repute because of the false and corrupt religion of yesterday. And, always, in Russia where the official philosophy is still committed to anti-religion, if not to persecution and extirpation of religious faith. There is hardly a corner of the earth where the Church does not stand face to face with the State—either as the encrusted guardian of a decadent order, an enemy of progress, or as the redoubtable champion of mankind’s most dearbought values, a bulwark against retrogression. And, in many lands, the situation is confused.

Let us not suppose that the United States is free from such issues. Here, also, surveying the country as a whole, the Church is aware of a tightening grip of state and municipal government upon its liberties. Especially in the area of most intimate concern to

students—education. Through the imposition of loyalty oaths upon teachers, through censorship of teaching and textbooks, through a compulsory R. O. T. C., through threats to rescind privileges of tax-exemption, and through other measures, pressure increasingly is exerted to bring the teaching and influence of the Church into conformity with the will of government. And, where the same liberties are threatened in secular institutions, such as public schools and state universities, often it is religious leaders who are fighting most intelligently and resolutely the battles of freedom and truth.

Meantime, in every great area of social relationship—in industry, in racial contacts, in international affairs—tension deepens, passion and unreason mount. There are encouraging signs here and there; but no one would question that the general prospect steadily darkens; serious conflict threatens more and more imminently in each of the danger zones of social life.

In the face of this situation, what is the Christian Church, or rather, what are the many Christian churches doing?

In July, 1937, in the colleges of Oxford University, four hundred carefully selected delegates from the churches of every continent and every principal branch of Christendom except Roman Catholicism will spend two weeks in intensive conference. Their general subject will be "The Church, the State, and Society." They will examine—(1) the nature of the Church—what it is, what is its authority, what should be its influence upon social and political affairs; (2) the nature of the State—what it is, what is its authority, what measure of obed-

ience may it demand from its subjects or members; (3) Church and State—their respective functions and rights, their proper relations with each other. Then they will go on to consider the three most burning issues before the Church today—Church and State in relation to education; Church and State in relation to industrial society; Church and State in relation to the international order. Under these six headings, every crucial question which confuses and baffles Christians as to the relevance of religion in the world crisis will come up for careful study and discussion. The effort will be to discover what is the true Christian view, how far Christians throughout the world see eye-to-eye, and, finally and most important, how the common convictions of Christians may be made actually effective upon the tragic and menacing agonies of our contemporary society.

Almost more important than the Oxford Conference itself, however, will be the careful and intensive preparation which will precede it. Already, for more than two years, Christian scholars around the world have been hard at work on the questions to be considered, digging down to the roots of the issues, discovering why Christians differ, asking why the Church seems so impotent to avert catastrophe. But the preparation for Oxford will extend far beyond the ranks of scholars and church leaders. All over the country, groups will be responding to the demands of the crisis and seizing the occasion to study the tremendous issues involved.

The Oxford Conference will drive a landmark in the life of the Church. It *may* bring important aid toward the rescue of our civilization.

The New Church Crisis in Germany

THE Church-State struggle in Germany has reached a new crisis. Mr. Hitler, following the sudden resignation of Dr. Zoellner and his associates in the directorate of the state-created church government, has issued a decree calling for a new and "free" church election to adopt a new constitution and select a new elected leadership.

Were it not for the history of the past four years, this might appear a great victory for the Evangelical leaders who have all along resisted at great cost the imposition of an ecclesiastical control directly by the State. But the new turn things have taken can only be understood in the light of some very important facts. The first is that during the last four years the Church has been robbed of any free press, significant free assembly, the means of effective organization and education. The second is that tragic splits have divided the church forces—although, considering the situation, they are not as surprising or discreditable as some have thought. The third is that any "free election" is unthinkable in a state which has been trained to accept more and more of the technique of drastic dictatorship. The fourth is that the

churches have already a constitution adopted since the inception of the Third Reich and need no new one. The fifth is that the term "church people" requires special definition to clarify its reference in Germany. Since all born and baptized in the Protestant community who have not severed their connections with the Church by legal action are counted as church people (whether or not they have taken any active part in church life) the term is highly misleading. In an average parish of ten thousand Protestant "church people" two hundred would be a high proportion to be counted in active relationship to the Church. Whether considerations of Christian principle can be expected to motivate the 9,800 nominal church people in the average parish when the whole atmosphere of the country has been conditioned by Nazi propaganda for four years is a very real question.

On the other hand, it must be said that the resistance which has been made to the determination of the radical Nazis to destroy Christianity and prostitute the Church to the purposes of the State has been of surprising strength. In the last six months every element in the life of the Protestant and Catholic Churches, except that repre-

sented by the Nazified "German Christians," has found voice in condemning a policy quite obviously out of line with the expressed promises in the original program of the party. Catholic bishops, Catholic laymen, the out-and-out Protestant opposition represented by Pastor Niemoeller and the Brotherhood Council of the Confessional Church, the middle-of-the-road group, and even the members of the erstwhile directorates have said virtually the same thing: Christianity is being attacked by officials and official organs of the State, so that the real struggle is not one of church government but of fundamental issues in Christian thinking and standards of action.

In spite of the suppression of more than eleven hundred church papers in Protestant circles alone, the control of the radio, the break-up of church youth organizations, and the arrest at various times of hundreds of pastors

and priests on all sorts of charges; in spite of the suppression of free theological seminaries formed when the state faculties of theology were packed with Hitlerite sycophants; and in spite of the pernicious activities of the ubiquitous secret police, the protests became sufficiently impressive to Mr. Hitler to lead him in December to order his followers not to carry on anti-Christian agitation. This constituted the first definite recognition on his part that such a policy was being followed; for if such propaganda did not exist he could not very well order it to cease.

The rest of the Christian world may well carry in its heart the burden of Christians in Germany during these days of renewed testing.

HENRY SMITH LEIPER.

Stanley Jones' Farewell Broadcast

A NATIONAL radio broadcast from coast to coast on the evening of February 17 presented Dr. E. Stanley Jones's final interpretation of the National Preaching Mission combined with a message to the local groups all over the country who were meeting at church dinners at that hour in connection with the Million Unit Plan of the Methodist Episcopal Church for the support of the world mission of Christianity.

The program, which was presented by the National Broadcasting Company under the sponsorship of the Federal Council of the Churches of Christ in America, also included important messages from Mr. John D. Rockefeller, Jr., and William Frederick Bigelow, editor of *Good Housekeeping*. Hon. Francis B. Sayre, Assistant Secretary of State, speaking from Washington, introduced Dr. Jones and emphasized the necessity for vital Christianity today.

The editorial in this issue contributed by Dr. Jones gives the substance of the message which was broadcast to the nation. He also added a special statement concerning the world program of Christianity today, saying to his audience:

"You have commissioned us and have sent us across the seas to make disciples of all nations. We come back and report to you a wide-open world. After a century of effort we stand at the moment of our greatest possibility of reaping the harvest of our sowing. The sixty million outcasts of India are at the moment of Great Hesitation as to where they will find their spiritual home. The educated classes of China are weighing the relative merits of communism and Christianity. China is the ripest field among the educated classes in the world. How long will it be in this fluid state? Who knows? This hour is ours."

Dr. Jones's emphasis on the need for a united Church was reinforced by Mr. Rockefeller, who said:

"Only a united Christian world can stem the rising tide of materialism, of selfishness, of shaken traditions, of crumbling moral standards, and point the way out. How such union might be brought about was once suggested by Dr. Stanley Jones, to whose stimulating address we have just listened. He proposed one church, to be called the Church of Christ, or it might well be called the Church of the Living God, with all sectarian churches as branches. Thus individual and non-essential differences would be preserved, while on the fundamentals of religion—God's love and Christ's living spirit—all would be united."

On March 9, the last evening when Dr. Jones will be in this country before returning to India, he will give a farewell message at a public meeting in New York sponsored by the Federal Council and the Greater New York Federation of Churches. It is expected that his message on that occasion will be a fuller exposition of his views on Christian unity.

Against Child Labor

In the light of the official statement adopted by the Federal Council's Executive Committee at its January meeting supporting the Child Labor Amendment, as reported in the last issue of the BULLETIN, the General Secretary of the Council sent a communication to the governors of all the states in which the legislative bodies are considering the amendment this year. The letter conveyed the official action of the Council and expressed the hope that the governors would use their influence to secure favorable consideration of the proposal. Courteous acknowledgments welcoming the statement were received from nearly all of the governors to whom it was sent.

Dr. Inman Reports on Peace Conference

ON February 4 the Federal Council's Department of International Justice and Goodwill and the Committee on Coöperation in Latin America joined in a luncheon in honor of Dr. Samuel Guy Inman, who has just returned from Buenos Aires where he served as special counsellor to the American delegation at the Inter-American Conference.

Dr. Inman gave an enthusiastic report of the contribution of the conference to better understanding between the republics of the American hemisphere. One aspect of his report is the subject of an editorial in this issue of the BULLETIN. Summarizing the contribution which has been made by the United States Government in carrying out "The Good Neighbor Policy," Dr. Inman outlined fourteen points, as follows:

- "1. The United States has solemnly and formally declared its intention not to intervene in Latin America.
- "2. The partnership of government and bankers in the making and collection of loans has ceased.
- "3. Pan American conferences have had removed from them former limitations of discussion placed on them by the United States.
- "4. The complete withdrawal of all United States armed forces from Latin American countries has been arranged.
- "5. The Platt Amendment has been abrogated.
- "6. An agreement between President Roosevelt and President Vincent of Haiti is to result in the complete withdrawal of our fiscal intervention there (Marines having been withdrawn in 1934.)
- "7. A new treaty has been arranged with Panama, recognizing the full independence of that country.

- "8. There has been a reversal of the policy of non-recognition of revolutionary governments.
- "9. The United States Senate has approved of the treaties agreed upon by the Montevideo Congress and the signing of tariff treaties with various countries.
- "10. The South American countries have been encouraged to settle their disputes and to form their own commercial and other agreements.
- "11. The peace machinery of the Americas has been strengthened by the new attitude of the United States in agreeing with all other members of the Pan American Union: (a) to sign all of the five Pan American Peace Pacts; (b) to appoint a permanent Commission for the Codification of American International Law; (c) to study the question of the enlargement of the Pan American Union and the development of a permanent Commission on Conciliation, an American International Court of Justice and other peace machinery.
- "12. The question of the United States limiting the functioning of the League of Nations by appealing to the Monroe Doctrine and Article XXI of the League Covenant in regard to negotiations between member states in America, was clarified by the United States joining other American nations at Montevideo in welcoming to the Pan American Conference the League's commission on settlement of the Chaco War.
- "13. The Department of State refused for the first time in twenty-five years to influence presidential elections in Nicaragua.
- "14. Proposal of a plebiscite on independence of Puerto Rico has been made."

Memorial Dinner to Dr. Cadman

IF the measure of a man's life is found in the calibre of his friendships and in the esteem of his contemporaries, Dr. S. Parkes Cadman lived abundantly. This was clearly indicated in the tributes at the memorial dinner held on February 16 in the Astor Hotel, New York, under the auspices of the Federal Council of Churches and the Church Federations of Metropolitan New York, with Bishop Francis J. McConnell as chairman.

Among the tributes read was a word of high regard from President Franklin D. Roosevelt. "A great force was lost to our cultural life in the passing of Dr. Cadman with the background of rich culture and varied experience in this and in other lands. He was a true cosmopolite, at home alike in any assembly or any environment. . . . Possibly no man of our generation for a longer period reached so great a number of hearers or

brought to his radio audience greater sympathy and understanding. Simplicity and sincerity were the dominating traits of his character." More than eight hundred messages of esteem were received by the Committee.

Dr. Edgar DeWitt Jones, President of the Federal Council, speaking upon Dr. Cadman's services, said: "The spectacle of a divided Church grieved and harassed Dr. Cadman. He deplored the wicked controversies, the silly bickerings, the wrongness of party pride and denominational rigidity. He pondered often the Master's prayer for the oneness of all who should believe on Him and gave his full measure of devotion to bring about the answer to that prayer. He saw that no one religious group could compass all truth and he never failed to find some good in all the denominations, even the narrowest. He raised his eloquent voice in trumpet tones pleading for the unity of the Spirit."

Out of many years of warm friendship Dr. Harry Emerson Fosdick spoke upon the theme, "A Great Memory." "We come tonight to remember him, first of all, as a friend. He was a genius at friendship. He had a most amazing capacity to pour himself out in generous goodwill, not simply on all classes and conditions of men, but on specific individuals. . . .

"He was about the biggest human whom I ever met, and while you are celebrating the centenary of Dwight L. Moody, remember what Moody said once. 'If,' said Moody, 'I thought I had a drop of sectarian blood in my veins, I would let it out before I went to bed. If I had a sectarian hair in my head, I would pull it out.' That was Dr. Cadman.

"When you have said all you will about his tolerance, his generosity, his goodwill and his friendliness, it won't

do to leave out his convictions. He was a man of God. The great hours in his life were when in personal conversation or in public address, 'in the midst of time the Eternal grew real to him, and the invisible shone through the scene, and God became a speaking presence, and conscience was quickened and faith confirmed and hope renewed, and the souls of men heard the trumpets blow, and grew adequate for them'."

Others who had part in the program were Dr. Alexander Lyons in the invocation, Dr. John Howard Melish in presenting the plans for the Cadman Memorial to be developed by an independent National Committee, Mr. Edmond B. Butler, who spoke as a representative of Cardinal Hayes, and Dr. Cyrus Adler. The benediction was pronounced by Monsignor John L. Belford of Brooklyn.

International Essay Contest Prizes Awarded

HEADLINES remind us daily that young people throughout the world are living with thoughts of war. But there are also those who think and work for peace. Two hundred and ninety-eight recently participated in the international essay contest promoted under the auspices of the International Christian Youth Commission.

Competitors, both seniors (19 to 23) and juniors (15 to 19), from many different nations wrote on the theme "Christ and World Friendship," with the subtitle "What should the Churches, and in particular my Church, do for world peace?" Twenty nationalities are represented on the panel of judges composed of twenty-six persons belonging to various Protestant denominations, the Oriental Orthodox Churches and the Roman Catholic Church. It is a world-wide enterprise of a world-wide Christian fellowship. The chairman of the judges is enthusiastic about the depth of insight and conviction evident in the papers.

The prizes are provided by a World Friendship Award established by Mrs. F. G. Van Loan in memory of her late husband Zelah Joy Van Loan, an apostle of peace in his lifetime.

The first senior prize was given this year to Goran Fahlstrom of Sweden, the first junior prize to Pierrette Kennel of Switzerland, and twenty-five other awards to youth from many nations.

The prize author challenges the churches to aid the cause of world peace by establishing a spirit of brotherhood among the sectarian groups of Christians. "There have always been doctrinal disputes within Christendom," he says. "It is indeed not easy for a Christian who believes that just *his* view and no other is the true one to regard Christians of another opinion as full and equal brethren. Even he who writes these lines, and who desires with all his heart to see Christians

at peace with each other, has not succeeded in disregarding differences, instead of first rejoicing in the common element: God's salvation in Christ Jesus. A reminder and a warning was given him only the other day, when he visited a church belonging to a community with different ideas from those of his own Church. He could not, therefore, set his heart in a mood of true worship and devotion in that sacred building. He was just about to leave the church with a feeling of emptiness when his eyes turned toward the choir. The whole church, and in particular the choir, lay in obscurity. Over the altar stood a gilded crucifix, and this was at that very moment caught by a few rays of sunlight which stole in through a small window in the choir. These rays of sunlight lit up the crucifix with dazzling brightness, so that the young man saw nothing else in the whole church but the illuminated figure of the crucified Saviour."

"So should the churches," the young author concludes, "see in each other first and foremost Christ, their common Lord and King, and not the things that separate them from each other. Such a way of thinking and acting does not imply that Christians should leave unchallenged those things which they regard from conviction as errors in brethren of other communities, but this should be done out of love to the brethren and without any arrogant ideas of our own superiority."

The BULLETIN regrets that through an inadvertence it published in the February issue an advertisement which incidentally included alcoholic liquors among a large number of items concerning which information would be given to consumers. Since it is entirely against the policy of the BULLETIN to include any advertisement of alcoholic liquors in any form whatever, even indirectly, the advertisement will not be repeated in these columns.

Cooperation in Education

THE annual meeting of the International Council of Religious Education and of its associated sections dealing with all of the important aspects of educational interest was held in Chicago at the Hotel Stevens during the ten days ending February 13. These meetings brought together about 1000 professional workers in religious education—with children, with young people, with adults, in leadership training, in missionary outlook and in the general work of the Church—in conferences which have come to be recognized as of great stimulus and practical value. In view of the close cooperation which has been developing in recent years between the Federal Council and the International Council of Religious Education, four members of the Federal Council staff were in attendance—Dr. Samuel McCrea Cavert, General Secretary; Dr. F. Ernest Johnson, Executive Secretary of the Department of Research and Education; Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism, and Dr. L. Foster Wood, Secretary of the Committee on Marriage and the Home.

A plan was ratified for increasing coöperation between the Federal Council and the International Council in

their approach to the field. Under this arrangement the new executive of the Federal Council's Field Department and the corresponding executive in the International Council of Religious Education will work together as a team, each being recognized as performing important functions for the other organization.

An illustration of the coöperation of the two Councils along educational lines was the decision of the International Council to use the Federal Council's booklet, "Churches in Social Action—Why and How," by James Myers, in connection with its own materials instead of preparing a separate pamphlet of its own.

For the first time a National Laymen's Conference was held to consider methods of reaching the millions of children, youth and adults who are now without moral and religious training in this country. The Chairman of the conference was Mr. Russell Colgate with Ralph W. Gwinn as Chairman of the Committee on Program. The plans discussed at the conference will be carried forward by the permanent organization known as the National Protestant Laymen's Commission on Character Building.

Fellowship of Prayer

A single church in New York City, the Madison Avenue Presbyterian, has already used more than 3,000 copies of the Fellowship of Prayer in connection with its program for Lent. A copy was sent by mail to every family in the church and on each Sunday during Lent the church calendar carries a notice saying that copies may be had by individuals upon request.

This is one of countless illustrations of the way in which the Fellowship of Prayer is being used in the cultivation of the devotional life.

Copies of this little booklet of daily devotional studies for the entire Lenten period can be had from the Federal Council's Department of Evangelism at 3 cents each, \$2.00 per hundred. The booklet is made available at this price by reason of the fact that it is published in editions of hundreds of thousands of copies.

The Federal Council has issued a "Bulletin on Evangelism," outlining suggestions for evangelistic and spiritual emphases by the local church during the coming months. Pastors and church workers can secure single copies on request accompanied by postage stamp.

New Yearbook of the Churches Announced

The 1937 edition of the Yearbook of American Churches, edited by Dr. Herman C. Weber, will come from press this month. It is the one reference volume which presents a picture of American religious life as a whole. While it deals primarily with Protestantism, there are also sections reporting the organization

and activities of both Catholic and Jewish bodies.

The Yearbook is issued once in each biennium of the Federal Council's service. The last issue appeared early in 1935 and was also edited by Dr. Weber. Specialized studies in American religious statistics and of the whole Protestant field have made him a recognized authority. His important position as a reporter of Protestant life and work is indicated by his being invited year after year to prepare the section in the American Yearbook dealing with Protestantism.

The new Yearbook of American Churches includes a complete up-to-date record of the organizations, personnel, addresses, agencies, publications and interests of all American denominations. It also reproduces the most recent and authoritative statistics concerning church membership and contributions to religious work.

The volume is sold at \$2.00, but a pre-publication price of \$1.75 postage paid, is offered until April first.

St. Louis Honors Dr. Holt

In recognition of Dr. Ivan Lee Holt's service to American Protestantism as President of the Federal Council of Churches during the past two years, a large group of citizens of St. Louis gathered at the Hotel Statler at luncheon on February 9. Dean Sidney Sweet of Christ Church Cathedral, President of the Metropolitan Church Federation of St. Louis, presided. Messages of appreciation and affection were voiced by leading ministers and also by representatives of the Catholic and Jewish faiths. The

Federal Council of Churches was represented by its President, Edgar DeWitt Jones, and its General Secretary, Samuel McCrea Cavert, both of whom emphasized Dr. Holt's remarkable service through the National Preaching Mission and also in rekindling the vision of the ultimate unity of the Church.

A watch set in a platinum case was presented to Dr. Holt, bearing the following inscription: "Presented to Ivan Lee Holt in appreciation of distinguished service rendered as President of the Federal Council of the Churches of Christ in America. 1935-36."

Dr. Keller Coming to America

Dr. Adolf Keller, the Director of the Central Bureau for Relief of the Evangelical Churches of Europe, is coming to this country at the end of September to confer with denominational leaders on the Protestant situation in Europe and to interpret the findings of the ecumenical world conference at Oxford in terms of the concrete problems faced by the Evangelical churches on the Continent.

The International Executive Committee of the Central Bureau has been increasingly concerned about the Evangelical minorities in Eastern and Central Europe, not only because of their precarious financial condition but even more because they are constantly being made the scapegoats of political and national prejudices. Dr. Keller feels that a consistent and united stand on behalf of these minorities by the American churches would give them the disinterested moral support which is vital to their religious liberty in the face of governments which are indifferent to their fate or even openly inimical.

Dr. Keller will also discuss with American church leaders the problems arising as the result of the hundreds of Christian refugees from Germany, and a small, but increasing, number of Protestant refugees from Spain.

1937 Institute of Human Relations

The second Institute of Human Relations will be held at Williams College, Williamstown, Mass., Aug. 29-Sept. 3, 1937, under the auspices of the National Conference of Jews and Christians. Protestant, Catholic and Jewish leaders will center their attention upon the press, radio, motion pictures and other agencies by which public opinion is shaped. The Institute will have two aims: to consider instruments of public opinion from the point of view of their relation to religion and morals, and to suggest how these agencies can promote wholesome human relations in the United States.

"An aim of the Institute," the announcement says, "is to suggest to these agencies how they can further wholesome intergroup relationships and better human relations in general. Whether Americans are to escape the interracial and interreligious conflicts which have marred some countries will depend in part upon the social aims, ideals and techniques of such instruments of public opinion."

Trip to See Kagawa's Work

Realizing the American interest in Kagawa's work, the American People's College, with headquarters in the Tyrol and New York City, will sponsor a study tour to Japan this summer. This seminar, open to Christian workers, will include the observation of Kagawa's work as well as general sightseeing. Plans are being made to keep expenses reasonably low. Mr. Henry Topping, Secretary to Kagawa, is helping in the arrangements. Rev. Fred E. Luchs, of the University of Chicago, and Mrs. Evelyn Luchs, of the faculty of the Francis Parker School, will conduct the group with the aid of Japanese guides. Inquiries should be addressed to Mr. Luchs at 520 Belden Avenue, Chicago, Ill.

Dr. Leiper Given Award

Dr. Henry Smith Leiper, Executive Secretary of the Universal Christian Council and foreign secretary of the Federal Council of Churches, has been awarded the Pi Lambda Phi Tolerance Medal for having "achieved world-wide recognition as a true exponent of tolerance."

The award was made at a special banquet at the Hotel Schenley, Pittsburgh, a feature of the 42nd annual convention of the Jewish fraternity.

M. I. T. and Military Training

The Massachusetts Institute of Technology has decided to reverse a rule of seventy years' standing and exempt conscientious objectors from compulsory military training. Two years ago, a group of Congregationalists in New England appealed to the Institute to revise its policy in this matter. Specifically they requested exemption from the military training requirements of Kenneth Arnold, a member of the Congregational Church in Central Falls, R. I., who, because of his conscientious objection to the R.O.T.C., had been obliged to forfeit his right to a degree. The new plan will permit conscientious objectors to be exempted from compulsory military training by substituting certain studies in international law, the history of arbitration, or diplomacy.

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“Christian World Facts”

A 64-page booklet under this title is published from time to time for the exclusive use of pastors by the Foreign Missions Conference of North America. The latest issue contains an illuminating statement on the mass movement situation in India; material on the Coöperative Movement as advocated by Dr. Kagawa; special information on Africa, the mission study subject for this year and an interpretation of the 1938 meeting of the Christian missionary forces with the rising indigenous churches, to be held in Hangchow.

Request for a copy may be directed to the secretary of any of the denominational foreign mission boards or, upon receipt of twenty cents, a copy will be sent by the Foreign Missions Conference of North America, 156 Fifth Avenue, New York.

Bureau of Architecture—A Co-operative Service

The recently published statement of Mr. Roger Babson, pointing out the economy and efficiency that can be secured through coöperative agencies which serve all denominations is impressively illustrated in the Interdenominational Bureau of Architecture, established by the Home Missions Council in 1934.

A few of the larger denominations had for several years maintained bureaus or departments of architecture. These were merged into the Interdenominational Bureau and made available to local churches, regardless of denominational affiliation. Churches of more than twenty denominations have been assisted in the solution of their church building or improvement problems. Dr. Homer McMillan of the Home Missions Board of the Presbyterian Church, U. S., upon notifying the Bureau that their contribution was to be doubled, expressed the appreciation of the churches for the services of the Bureau. He said it would be impossible for his denomination to maintain a bureau of architecture. The Congregational-Christian Church, too, although having an extensive church building program, had not maintained a bureau for architectural guidance. The Home Missions Board of this body has been one of the most enthusiastic supporters of the Bureau. Their appropriation has been almost doubled. For the past several months, plans have been received from several Congregational-Christian churches each week for review and suggestions.

The Bureau has several hundreds of outline or suggestive sketch plans which are helpful for solving church building or remodeling problems of every type. It has accumulated a volume of leaflet and booklet literature, several hundred stereopticon slides, a small library and hundreds of photographs of churches erected in every part of the country.

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United Christian Advance Launched

As a means of relating the National Preaching Mission in its new phase to the important work of other interdenominational agencies a movement combining their several approaches to the local community has been launched under the name, "United Christian Advance." Building upon the new spiritual interest stirred by the Preaching Mission, the United Christian Advance undertakes to carry forward an educational program which will conserve the values of the Preaching Mission. In this way the important contributions of the various organizations, educational and missionary, are to be woven into a unified plan. Coöperating in the movement are the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Council of Women for Home Missions, the National Council of Federated Church Women, the Missionary Education Movement and the Foreign Missions Conference of North America.

It is hoped that in each city where a preaching mission has been held or will be held during this year it will be followed by a "School in Christian Living" and that this will be followed by projects for building together the Christian community, local and world-wide. The three emphases—on evangelism, on teaching, and on action—are thus woven into a single pattern.

The first School in Christian Living is to be held in Kansas City, April 26-29. It will include a great popular

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meeting in the Arena, addressed by Dr. Edgar DeWitt Jones, President of the Federal Council, and followed during the week by seminars on various phases of the Christian life. The School in Christian Living in Kansas City is designed to serve as a sort of laboratory for similar undertakings in other cities in the future.

On April 9 and 10 a national conference in the interest of perfecting the plans for the United Christian Advance is to be held in Columbus, Ohio, and from July 9 to 14 next summer there will be a conference at Lake Geneva, Wis., in the interest of interpreting the plan to the churches.

Arrangements for preaching missions to be held in St. Paul-Minneapolis, Oklahoma City and Denver are going forward with great vigor.

Support for Flooded Areas

As soon as the American Red Cross issued its call for funds for the relief of those in the flooded areas, Dr. Edgar DeWitt Jones, as President of the Federal Council,

sent out an appeal to the Protestant churches of the country for the "immediate and most generous co-operation of pastors and church people." Dr. Worth M. Tippy, of the Federal Council's Department of the Church and Social Service, conferred personally in Washington with officials of the Red Cross concerning the most practical methods of coöperation. The appeal of the Federal Council was carried widely, both by the press and the radio.

A letter from Admiral Cary T. Grayson, Chairman of the American Red Cross, expressed deep appreciation of the prompt and valuable assistance given by the Federal Council of Churches and by state and local councils.

Special assistance was also given by several of the local and state councils in response to an appeal from the Louisville Council of Churches, Dr. John Lowe Fort, Executive Secretary. According to his description, over 300 churches, some white and some colored, were destroyed or damaged in the Louisville area, while scores of pastors lost everything, including clothing, furniture and libraries.

NEWS OF STATE AND LOCAL COÖPERATION

Dr. Tullis Resigns

Dr. Don D. Tullis, for seven years Executive Secretary of the Cleveland Church Federation, has resigned to assume the pastorate of the Interdenominational Tourist Church at Daytona Beach, Fla. As a result of a prolonged illness some time ago, Dr. Tullis finds it advisable to spend at least a considerable part of the year in a favorable climate. Before going to Cleveland Dr. Tullis had done a remarkable work in developing the Buffalo (N. Y.) Council of Churches.

Toledo Closes Successful Year

The Toledo (O.) Council of Churches, which for several years during the de-

pression felt itself unable to maintain an executive secretary, now has the satisfaction of seeing work restored to a basis of high efficiency under the leadership of Rev. Harlan H. Frost, Executive Secretary. The year 1936 showed a surplus of nearly \$1,500 of receipts over disbursements, the total income for the year being in excess of \$11,000.

Dr. Guild on Southern Trip

During the month of February Dr. Roy B. Guild, who continues to serve the Federal Council's Field Department on part time, has been making a rather extended trip to several Southern centers in the interest of developing church coöperation. He conferred with leaders in Richmond,

Va., who are especially anxious to work out the most effective plans in preparation for the preaching mission which is to be held there, and conferred with officials of the North Carolina Council of Churches. As the BULLETIN goes to press Dr. Guild is in Florida studying the possibilities of coöperation in Jacksonville and also in the State as a whole. He addressed the Ministerial Alliance of Jacksonville on February 15.

Colorado Holds State Convocation

The second annual Convocation of Pastors and Christian Workers of the State of Colorado, held in Denver January 27-28, revealed the importance which the youthful Colorado Council of Churches has



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already attained. Dr. E. Stanley Jones was the chief speaker. Other important messages were given by Mrs. Grace Sloan Overton, Dr. Ivan Lee Holt, Dr. William R. King and Dr. Jesse M. Bader. Dr. Bader was present as the representative of the Federal Council in laying plans for the Preaching Mission, which is to be held in Denver next month.

The President of the Colorado Council is Bishop Ralph S. Cushman.

The work of the Colorado Council is carried on with the collaboration of Mr. Harold Gilmore, Executive Secretary of the Colorado Council of Religious Education.

Minneapolis Elects Dr. Speer

The Minneapolis Church Federation has elected James H. Speer as Executive Secretary. He will give full time to the co-operative work of the city, beginning July 15. He is now completing his work as Executive Secretary of the Presbyterian Synod of Minnesota.

During the intervening months Mr. Roscoe C. Coffin is serving as interim secretary.

Dr. Speer has long been one of the foremost leaders in the movement for church coöperation both in Minneapolis and in the State of Minnesota; for several years he served as President of the Church Federation.

Ask Federation of Inter-Mountain Area

Federation of all evangelical churches at work in the inter-mountain area as a United Church of Christ for that field was unanimously requested by an interdenominational conference at Salt Lake City February 2-4. The conference was participated in by 150 pastors, teachers, missionaries, community workers and church administrators, representing the Baptist,

Methodist, Disciples, Episcopal, Congregational-Christian and Presbyterian churches and the Home Missions Council. The federation proposal directed the administrative committee of a permanent Interdenominational Conference for the Inter-Mountain Area, which the Salt Lake conference organized, to consult on the subject with the Home Missions Council and the Federal Council of Churches.

This action was taken after a full discussion of the entire evangelical enterprise in the region lying between the Rocky and Sierra Mountains. Dr. H. N. Morse of the Presbyterian Board of National Missions was chairman of the conference.

Kansas City's Radio Program

For the last two years the Kansas City Council of Churches, under the direction of Rev. J. W. McDonald, General Secretary, has sponsored a daily broadcast over WDAF, the radio station of the *Kansas City Star*. The pastors of the city have greatly valued the privilege of broadcasting over the leading station of the city, and it is a means of interesting them in the whole coöperative program. The Council of Churches also accepts the responsibility of providing a weekly editorial for the church page of the *Star*.

Connecticut Prepares Annual Bulletin on Social Legislation

The Connecticut Council of Churches and Religious Education has developed a unique method of making proposed social legislation in the State a basis for adult education through the churches. At the beginning of the legislative season a bulletin is prepared which outlines the major proposals which are expected to be under consideration by the State. Another section covers national legislative proposals. The committee which prepares the bulletin undertakes to analyze the various proposals to hold them up to the light of Christian principles and to stimulate an intelligent understanding of them. In this way materials are put into the hands of church members which will assist them to think through their own responsibilities as Christians, and it is hoped that as individual

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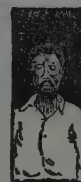


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church members they will then make the results of their thinking known to their representatives.

The first section of the 1937 bulletin, dealing with legislative proposals for Connecticut, became available on January 20. The second section, dealing with national proposals, will be available in early February. The result of having this type of material has been to stimulate groups in local churches to study proposed legislation in the light of Christian ethics. This Connecticut plan has the great merit of being genuinely educational in method instead of regarding the church as another

"pressure group."

Copies of the bulletin are available by writing to Rev. J. Quinter Miller, Executive Secretary of the Connecticut Council of Churches and Religious Education, 18 Asylum St., Hartford, Conn.

Another Interdenominational Church

The Lago Community Church Association of Aruba, Netherlands West Indies, observed its second anniversary on December 13. Organized upon an interdenominational basis, this church serves an American

colony that has gone to this tropical island, just off the coast of Venezuela, to operate one of the world's largest oil refineries. The colony is made up of six hundred and fifty husbands and wives plus three hundred men living in bachelor quarters. Approximately one-third are Catholic, many of whom support and show keen interest in the Community Church. Fifteen Protestant bodies are represented. Two hundred children are enrolled in the Sunday school.

The minister is Rev. Paul W. Rishell, a member of the New England Conference of the Methodist Episcopal Church.

AMONG THE BEST NEW BOOKS

Great Choices of the Last Week

By B. H. Bruner.
Cokesbury Press. \$1.25.

For the minister seeking stimulus and suggestion for his special preaching during Holy Week, this is timely and helpful. Eleven sermons are held together in a dramatic unity as a result of being based on the decisions made by different characters and groups in the last week of Jesus' life.

"The Choice of His Disciples," "The Choice of a Politician" (Pilate), "The

Choice of a Worldling" (Herod), and "The Choice of the People" are illustrative of the treatment. The closing sermons are built around the decision of Jesus—"The Choice That Changed the World." All are characterized by incisive portrayal of character.

The Church of Tomorrow
By WILLIAM WARD WATKIN.
Harper's. \$2.00.

This finely written book by the professor of architecture at Rice Institute comes at a most opportune time. We are at the be-

ginning of an era in new church building. The program to which American churches are committed in all departments of the work of the modern church has run far beyond the physical equipment provided to house and to facilitate the work of the church. One might hope that further church building could be halted until such a book can be read and absorbed by students of humanities, clergymen, teachers, architects and the lay members of building committees.

The book is progressively constructed with proper warnings regarding fads that may reveal to later generations our la-

Profitable, Interesting Reading

CHRISTIANITY and the INDIVIDUAL IN A WORLD OF CROWDS

By Halford E. Luccock

"Written in the author's pungent style, packed with brilliant phrase and arresting illustrations, the treatise emphasizes the dependence of everything else on the development of personality and gives a keen diagnosis of the social forces that are crushing personality.

"It also shows the inevitable interrelations between 'individual' and 'Social' salvation. Professor Luccock makes his case all the more persuasive by his use of concrete examples. ...

"The foundation of the author's argument is that faith in God is essential to the sustaining of faith in human personality and that the resources of the Christian religion are the greatest of all resources for helping the individual to stand the strains which have a disintegrating effect on personality. The final chapter applies these truths to modern preaching."

The Religious Book Club. \$1.50

WHAT IS THE FAITH?

By Nathaniel Micklem

A statement of the position of the new school of thought in New Testament and historical criticism—the steadily increasing group of eminent men who are moving beyond the criteria of liberal Protestantism; who recognize that dogma is correlative with the gospel, yet insist that the supernatural basis of the faith must be clearly and understandingly restated. \$2.00

THE EASTER RADIANCE

By Carl A. Glover

This interesting historical and interpretative study marks a new course in books for and about the Easter season. The author gives the complete story of Easter as it has been preserved through the centuries, with a veritable cyclopedia of immediately useful, enlightening facts, data, customs, and lore. \$1.00

GREAT CHOICES of the LAST WEEK

By B. H. Bruner

These new Lenten sermons about Jesus and those with whom He walked and talked during the last week stir one's deepest emotions. The Choice of His Enemies, The Choice of a Traitor, The Choice of a Politician, The Choice of a Worldling, The Choice of the People, The Choice of His Friends, The Choice That Shook the World are some of the sermon themes. With each sermon is a specifically-prepared, closely related pastoral prayer. \$1.25

KILL OR CURE?

By Muriel Lester

This book will not be approved by the merchants of death, whose activities it reveals and scorns. Neither will it be looked upon with favor by the military, whose war-time "hate" propaganda and peace-time "preparedness" pleas are similarly revealed. But it will be hailed as a tract for the times by those who pray and strive to bring about "a world wherein barriers of class, race, nation, and religion will be non-existent." \$1.00

THE OLD TESTAMENT: Its Making and Meaning

By H. Wheeler Robinson

This book is the first of "The London Theological Library" Series. It presents interestingly, and in the briefest manner possible, the nature of the thirty-nine books which form our English Old Testament, together with their origins and dates, so far as can be known. \$2.00

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mentable lack of intelligence and stability. The use of new materials is welcomed after being tested. The author earnestly calls our attention to the truth discovered and the teachings of the past. He feels that rather than abandon the findings wrought out through many centuries, we should learn from them and steadily but prudently advance. Prof. Watkins is quite properly enamored of the wealth of Ravenna and of the Italian-Byzantine field.

In the range of a rather short book, of

course, only a very few modern architects could be named, but along with Bertram Goodhue, the late M. B. Medary and others, we wish that the work of Walter H. Thomas of Philadelphia might have been mentioned; particularly his courageously new chapel at Girard College at Philadelphia and other examples that more closely follow the vertical expression but use rather bold and modern notes.

Every clergyman who hopes that the church of tomorrow will be a vital living

force should read the book and candidates for the ministry ought to be compelled to read it.

E. M. CONOVER.

Young Adults and the Church

By JESSIE A. CHARTERS

Abingdon Press. \$1.00

This is a small book with large values. It tells of a successful educational experiment with young adults in a local church and outlines the underlying theory which guided the experiment. It will be welcomed by all who are wrestling with the problem of winning active allegiance to the Church from those for whom the more conventional programs have lost their appeal.

Mrs. Charters took such a group of young business men and their wives and, instead of trying to "sell" them the usual activities, allowed them to suggest what they wanted from the Church. The result was to make the Church more meaningful to them by providing a vital program of adult education for meeting their conscious needs. Her educational theory is that learning occurs only when problems must be solved. The record of her experiment shows how she translated the theory into practice.

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Contents of The Upper Room April, May, June, 1937

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—ROBERT BROWNING

Divine Guidance and Strength for Our
Daily Needs April 1 to 14
Kingdom Building: Sharing Christ with
Others April 15-25
Faith for Perilous Times April 26 to May 5
Ascension Day May 6
The Christian Home and Family—Moth-
er's Day May 7 to 9
Masterful Living—Pentecost May 10 to 30
Sin: What about It? May 31 to June 5
The Gospel of Unfolding Love June 6 to 16
Assurances Given the Disciple of Christ
June 17 to 30

**The Table of
Contents of
the quarterly
issue for
April, May,
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reveals a
comprehen-
sive list of
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 The Premises of Theology and
 the Task of Preaching.....Henry P. Van Dusen
 The Holy Spirit in the Poets.....R. Birch Hoyle
 James—Practical Mystic.....Charles F. Wishart
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THE ABINGDON PRESS

NEW YORK
150 Fifth Avenue

CINCINNATI
420 Plum Street

CHICAGO
740 Rush Street